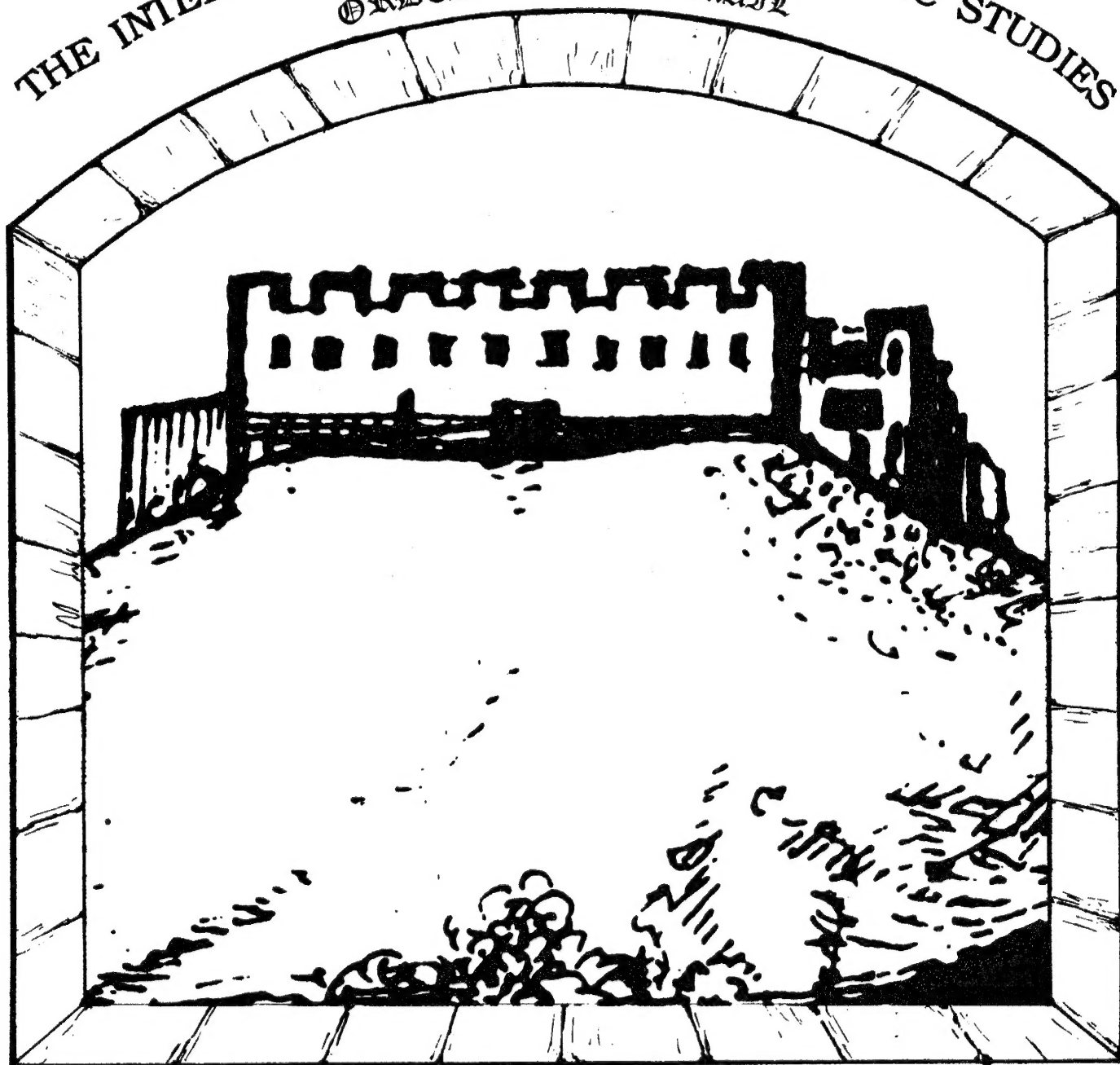


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West Indies*

THE INTERNATIONAL COLLEGE OF ESOTERIC STUDIES  
ORDER OF THE GRAIL



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**TENTH DEGREE**

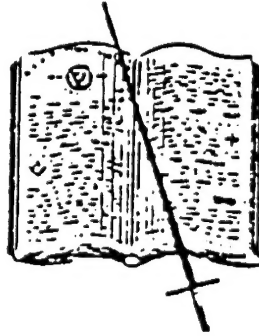
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# International College of Esoteric Studies

Incorporated as a non-profit educational institution devoted to the advancement and mystical enlightenment of Man.



Worthing 31W  
Barbados  
West Indies

In the Last Days

1991

TO ALL COMPANIONS ON THE PATH -

In this Degree we have sought to present material principally from our Martinist heritage and this Liber is no exception! Herein you will find The Theosophy of Louis-Claude de Saint Martin and also the paper What is Martinism.

*The discourse: The Theosophy of LC-d-SM is the clearest and most useful presentation of Saint-Martin's teachings ever given in English, as of this date.*

These two discourses, presented together, compose a most valuable dossier of information ... **information every Martinist should have.** WE KNOW THIS LIBER WILL BECOME AN ESSENTIAL ITEM OF STUDY FOR INDIVIDUAL MARTINISTS ... AND BY MARTINIST GROUPS ALL OVER THE ENGLISH-SPEAKING WORLD.

We wish to express our thanks to the **Martinist Order of the West Indies**, who gave this discourse for inclusion here. The Martinist Order of the West Indies is by far the most progressive and vibrant of the Martinist Orders operating in English-speaking countries ... they have gone to great lengths and expense to have Martinist material translated and made available in English ... and their willingness to share what they have with others, especially with fellow Martinists, is testimony to their spirit of fraternal love and goodwill.

Those of us here at I.C.E.S. who have worked so painstakingly to select and present from among the vast archive of material at our disposal, as wide and balanced a curriculum as possible, feel particularly gratified that the material we have shared on Martinism has been so well received and appreciated by all Companions. Our wholehearted and genuine thanks to all of you who have written expressing your delight.

May you ever dwell in the Eternal Light of Divine Wisdom.

Sincerely,

A handwritten signature in cursive script, appearing to read 'Suecas', followed by a long diagonal slash.



# MARTINIST ORDER OF THE WEST INDIES

"SEDIR ARISE" - -

THE THEOSOPHY OF LOUIS-CLAUDE DE SAINT-MARTIN

By Robert Amadou

Translated by Sâr Asunta.

This work is in seven sections:

- I. DESIRE OF MAN: The Unknown Philosopher 3; Verbalizing 3.
- II. BOOKS AND NATURE: Divinism is a Humanism 5; Signs, Forms, Numbers 7; The Treasures of Asia 11.
- III. ORIGIN AND DESTINY OF MAN: Emanation 13; Reintegration 14; Metempsychosis 15; Apocatastasis 15.
- IV. THE SECRET PATH: Full action 16; Will 17; Rebirth 18.
- V. THE REPAIRER: God-Man 19; Man-God 22.
- VI. DIVINE WISDOM: Sophia 25; The Mystery of the Sacrifice 26; The Church Excluded 29; C-H-R 32.
- VII. DESIRE OF GOD: Pisces 35; Aquarius 39.

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## DESIRE OF MAN

### THE UNKNOWN PHILOSOPHER

"Joy, peace, salvation to him who hears me,  
My brothers,



...The first principle of science that we cultivate is desire. In no temporal art has any craftsman ever succeeded without assiduity, work and a continuity of effort in knowing the various parts of the art which he intends to take up. It would therefore be pointless to think that one can achieve wisdom without desire, because the fundamental basis of that wisdom is only a desire to know it, which makes one overcome all the obstacles which present themselves to close the way; and it should not seem surprising that this desire is necessary, because it is positively the thought contrary to this desire which has led away from it all those who seek to enter into it.

Now, to get back to it, one must go along the path according to the distance one is away from it. One who is still very far away thinks he has reached it and one who has only one step more to take thinks he is far away: which must show that the first step one must take must be along the path of humility, patience and charity."

That is how Louis-Claude de Saint-Martin, at the age of about thirty, began the first of a series of instructions to men of desire like himself enrolled by the mystagogue Martines de Pasqually.

His last book, published in 1801, two years before his call to God, 'Man, his True Nature and Ministry', extols the divine desire in the soul of man. For desire is the principle of all movement; movement and desire are therefore proportional, and have been since the first being, which since it is the first desire, desire 'one' or universal desire, is also in that way the driving force of movement itself, down to the stone which is without movement because it is without desire.

Desire is the current name of man, Sedir makes the name of current man par excellence. Sedir, the man of desire is at the same time <sup>sorrowful</sup> painful through affliction and holy through renewal. Regeneration requires the bread of suffering daily.

From one state comes the other, the apostrophe of the Unknown to Sedir, in 'Le Crocodile', exhorts in the passage: "Sedir, rise up." Yes, bring the soul out of sleep and darkness, overcome the psychic inertia which prevents the spiritual. With such words, did not Jesus-Christ and the apostles heal paralytics and did they not bring back the dead? Let us get to work.

"Sedir, rise up." Saint Paul explains: "That is why it is said: Rise up, you who sleep, rise up from amongst the dead. Christ will light the way for you." To consciousness, therefore.

And to love: "My beloved speaks and says to me: Rise up, my friend, my dove, and come!"

Saint-Martin is very much Sedir.

## VERBALIZING

The ministry of the man-spirit has nothing of that of a courtesan. Before following, see if you feel the courage and the strength to unite your voice to mine, I mean to that of Saint-Martin that I am echoing, together to deplore all the ills which are common to us.

"Fight against me as Jacob against the Angel until I have blessed you." A strange prayer by Saint-Martin for himself. The idea, indeed, seems manifest: sorrows must encourage one to bless God; man, nonetheless, is so weak that there is cause to force him to do so and for God to redouble his blows so that the broken man gives thanks and benefits instead of groaning or cursing.

But the image used by Saint-Martin unconsciously bears other suggestions. It is the fight between Jacob and the angel (in Hebrew the man) which represents God. In Genesis, Jacob wrests from God his blessing. Now, here Saint-Martin seems to compare himself to the man-God who is to bless Jacob-God. In its disparate transformations, the image expresses the always alternating relation of Saint-Martin with God, the angel-man and Jacob-Israel, who are his partners and who are him, in misfortune and in glory.

Saint-Martin had moments of cheerfulness, but the basis of his character was sadness because of the enormity of evil; he even proclaims himself the Jeremiah of universality. But, if his soul was in sorrow, his spirit was in joy. He only had the hope for death and consoled himself constantly with this.

Saint-Martin experiences, and he wants us to share, the feeling that we are displaced here below, out of alignment: "That long burial which is called life"... And he would like God to remove him from this world, not tomorrow but soon.

Ill-endowed with astral, with a puny body, sensitive to the extreme, gentle and dreaming, looking out for signs, ready to pass as mad and as a visionary, on the condition that it be in good part, that is because of God, the vanity of earthly things was naturally obvious to him, he cultivated detachment from them and he prescribes this to all men of desire.

His certainty and the certainty of his vocation did not yield him to the feeling of his weakness; he was accused of pride, not without some reason; he complained at having been misunderstood, not without some reason.

By practicing and recommending passive virtues, Saint-Martin does not lapse more into masochism than his very gnostic experience of evil leads him to manicheism. He takes the Beatitudes seriously, to the letter.

The medicine of bitterness must absorb into the corporeal, the spiritual and the divine; and, if faith is the new man himself, humility is really his nourishment. We must "remove ourselves from the earth". But it is with a view to gaining freedom, by escaping from the mechanical, which Saint-Martin is afraid of. The main thing is not to follow one's heart but to break it - rather than to break one's head - and to put one's will to the service of desire.

Once more, desire serves as a motor. For whom do I need apart from God? Desire has God as its object (as well as its subject, under a mutual relationship); let us clarify: the desire to unite with God; the desire to do his will. Our will has separated us from the principle: our will must bring us back to this principle.

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Saint-Martin defines his true work as "the anguish and grammar of generation". What is more voluntary than fatherhood? What is more desirable?

Cry, but in order to make yourself fertile spiritualism but divinism; otherwise spiritualism which is not only speculative but active. In short, it is not enough to speak, one must verbalize. The word is that word conceived in us before any word expresses it; it is the emanation of the soul, and the soul is the name of God. Man is born to verbalize always. One must verbalize: God is basically the desire of man.

### BOOKS AND NATURE

#### DIVINISM IS A HUMANISM

When he puts an epigraph of the preceding work in each of his main works, Saint-Martin wishes to mark the continuity of his thought as much as of his work. That is not an artifice; Saint-Martin grew, he did not contradict himself, except to correct for perfection. And the growth of the thinking and of the work, for a man in constant moral progress, brings complements which clarify and depths which become established. The more the tree grows tall, the more it branches out and the more it takes from its own roots.

Very generally, theory and practice being inseparable, there is a doctrine of Saint-Martin. He instilled it into himself in developing it and spread it as if out of a need to.

'The Art of Knowing Oneself', according to Jacques Abadie, edited in 1692, was without doubt the first moment of Saint-Martin's asceticism, because the adolescent (although in his fifth year, he had already suffered for His name), had found there the death and the misery of man. He also found the past and future grandeur of that same man which is the key to his desire.

Saint-Martin was born a second time, aged twenty two and a half, when he met Martines de Pasqually. But, like the Sedit of the 'Crocodile', he left this Eleazar to become attached to the only Unknown who commanded him to rise up, to the only Master.

Jacob Boehme, that rare chosen one who reaped what the Holy Spirit had sown in the apostles, reinforced the interiorization of piety.



After 'The Ministry', Saint-Martin aspired to obscurity. It seemed to him that his work of regeneration had to come before everything else, so much so that in working for his own service, he knows how to work for the service of God (who can guess that?) Supreme Wisdom, however, can decide other wise.

On 23 January 1803, Saint-Martin made a point before his grand cousin Tournyer, the future editor of the Oeuvres posthumes'. He had just reached the age of sixty on 18th January, and Martines de Pasqually had assured him that he could consider himself fortunate if, at the age of sixty, he had reached the end. That same year, on 14th October, he died.

Now, Saint-Martin wrote to Nicolas Tournyer: "The editing of my detached thoughts has not yet begun, I was not able to get in touch with the bookseller, and then I am taking advantage of my availability, since the publication of the 'Ministry' to dedicate myself to my own advancement, for I can only do one thing at a time. Thanks to God, my way is made delightfully along the path in this way. Although I often receive precious things along my route, I do not note anything. I let it grow stronger on its stalk so as not to cut my corn on the blade. But I have the feeling that before long, there will be enough of it ripe for me to think of reaping several more harvests; and I might even have begun already if I were not convinced that I would not lose anything by waiting. It would be a question of nothing less than to deal with what could be called the analytical functions of eternity in time, not that I have yet firmly decided on this title; and I cannot tell you everything that this vast mine has already offered to my mind. This subject is infinitely more vast than that of the 'Ministry' which includes man in particular, whereas the other includes in particular the eternal principle in its various actions on the circle of temporal and spiritual things. Pray to God, dear cousin, that I may only do what I have to do on that."

Saint-Martin did not write the 'Fonctions analytiques de l'éternité dans le temps' - a curious title, if it had been intended to remain temporary; so he was not to write the last book he had planned.

But the plan was indeed that of a synthesis. Already, the 'Esprit des choses' dealt with the universality of things physical and scientific as well as spiritually divine and the eternal Spirit breathes in the whole of the work of Saint-Martin, who tried to find in time the analytical functions without the letter, but in the numbers of letters.

Our original rights and our pitiful condition, the consolations which remain for us and the hope of becoming again the worker of the Lord: constant themes, not from elsewhere, but in correlation.

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The Robinson of spirituality is also a cultivator of the divine philosophy; the unofficial defender of Providence is something of the doctor and the bishop and his happiness is to do something good without making a noise.



In the introduction to the final 'Ministry', the method is declared once more in terms analogous to the subject of the author's reflections which implies their renewed form: "Descartes did an essential service to natural sciences by applying algebra to material geometry. I do not know if I would also have done an essential service to thought, by applying man, as I have done in all my writings, to that kind of living and divine geometry which includes everything and of which I consider the Man-spirit as being the true algebra, and the universal analytical tool; it would be a source of satisfaction to me that I dare not hope for, however, I will allow myself to desire it. But such a comparison with this famous geometrist, in the use of our faculties, would be an additional conformity to add to those ~~to those~~ which he and I already have, in a less important order, and amongst which I will only mention one, which is to have received both in the beautiful country known by the name of garden of France."

Did the method not blossom in the 'Fonctions analytiques de l'éternité dans le temps', these functions which are present everywhere, which Saint-Martin always described, finally calculated and calculated as mathematical analysis requires, on the notions of limit and continuity? Man is the book, man-spirit is the place of the functions.

The last book printed, the last epigraph: "Man is the word of all enigmas." We have come full circle; would it not be better to say that the centre did not change? The inner learns everything and preserves some of everything. How the attraction to spiritual things makes those of here below half-hearted. Here below, for all that, you are not in your place.

#### SIGNS, FORMS, NUMBERS

Doctors describe nature; only sages explain it. But what is nature? It is not what we see around us nor in the universe: it is really the law and the living essence which comes to inform and direct all that has been created. The physical world is only a symbol, the great destiny of nature is to be the image and likeness of the spirit.

The incredulous and the atheists place the eternal spirit in matter, the truth recognizes it outside of matter; nature is not God, but God is himself his divine nature and he is at the same time the principle of visible nature. All the visible beings express the faculties and the designs of God.

A single science: metaphysics, because it alone offers fixed and universal principles. But the exploration of nature leads towards metaphysics, to the double condition that it goes hand in

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hand with inner illumination and that it follows that <sup>course to</sup> take down the mechanism without killing the machine <sup>which is</sup> never quite one, or to describe physical objects; <sup>to establish</sup> the relations of these objects to the principles which <sup>these</sup> govern them, metaphysical as well as physical; finally, using <sup>these</sup> great laws, to raise oneself to the spiritual.

Everything is a world; everything looks alike and nothing is equal. What is external is the sign and the indication of internal properties; the thing referred to will be these inner properties. The sign is the representation or the indication of a separate thing or one which is hidden from us; this link can be either accidental or inherent.

Everything is communicated to our senses and to our intelligence - that is to our intelligence by means of the senses - via the external properties: these therefore have to be penetrated and broken down to reach the internal properties.

From the viewpoint of intelligent beings, man has the eminent right to impose the sign or the idea; but from their viewpoint only.

So are these ideas innate or made up from sensations? Saint-Martin reconciles the two systems, both of which he rejects: the intelligence of man is a cut off table rather than a tabula rasa, the roots of which exist and only wait for the right reaction to germinate. There as elsewhere, everywhere: action and reaction.

Everything which is sensitive is only the representation of what is not sensitive and every action which is manifest is the expression of the properties of the hidden principle to which it belongs.

Every action is a form of magism. But there is magism and magism: nature is in somnambulism, it is up to man to awaken it from its artificial sleep; nature is sick, it is up to man to take care of it; nature is dying, it is up to man to save it from death. Man is the vicar of God in the universe. Provided that he becomes the king that he was and of which he has kept the vocation to be.

Men have in them the repetition of all the astral spheres: it is the basis of the correspondences which astrology uses. Moreover, the correspondences are universal - the beautiful lesson which song 89 of the 'Crocodile' gives! - and if men have a power which is superior to that of the stars whereas the latter sometimes fail in their own conspiracy, certain astrological oracles could possibly only be given by men who have succeeded in transmuting themselves by joining with another light.

Once more the cosmology and the cosmogony, the cosmosophy of Saint-Martin, which depends on Martines de Pasqually and Jacob Boehme, would become clear and would increase in veracity if it

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were compared with the theology-theosophy of the Church of the East: for the Unknown Philosopher, too, nature is no longer what it was, and it is up to man to make this silent logos speak. Perhaps, however, Saint-Martin would be more fully in agreement with the Fathers on the transparency of nature than on its solidity.



The theosophical understanding of nature is its "explanation" opposed to its mere description; it articulates on the knowledge of man; the latter alone remains necessary. Saint-Martin criticizes the proofs of the existence of God drawn from the existence or order of nature: Leibniz, Newton, Nieuwentyt, Crouzas... All resources drawn from the Cosmos are precarious and fragile. Since this world is only the envelope of the other world, which is the true one, let us know, in the last natural analysis, and even in making the saving of a natural account, that this other world is closer to us than the physical world and even than nature, which includes the sensitive with its principles. All men are in the other world, in this earthly life, but it is preferable to be amongst those who know it. It is preferable to everything to watch over the maintenance of our essential being and over the culture and the development of our superior and regular faculties.

The incident which, from nature, led us to signs and to ideas, was welcomed. Nature also offers us to reflect on forms and numbers. We will none the less return to man and to inner man.

Forms in nature have a role which is at the same time one of deprivation and of preservation, indeed one of a stimulant. The world produces forms of manifestation, of glory and of virtues, forms of restoration, forms of punishment and of deprivation, and forms of prestiges, of illusion and of lies. The corporeal, temporal and visible state in which man is will not conceal from us that there exist eternal forms and that all forms manifest workings of the spirit; that thus it is there that all will end. For now, the object and the spirit of forms are to increase strength by their contraction and to make the power flow with more splendour, whereas the pure spirit and the supreme region are in their shelter. From forms to thoughts.

In God himself, it is love which gives form to science. It is love which produced science, and it is not science which produced love. That is why our thoughts alone cannot exist without an image, whereas our heart or our love do not need them and do not form any; because their food is unity itself, and divine unity has no image. No man has ever seen God, but man and the spirits, in contrast to God, can be represented by forms and can only be represented in this way.

The sensitive does not only come from the senses of form and the physical is not confused with the material. But nothing is really important but what absolutely is: The One who is informal by essence. With the need for forms, superior forms.

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Those men who still desire natural forms to ensure their faith are therefore not on the true path. If they began by establishing in them the simple faith which they could have in the nature of their being and in its relation with the Source, they would soon obtain pure forms, if they needed them, or an inner dwelling so intense that it would keep them above the need and the region of forms.

The number is not a sign; it expresses the property of each being, the numbers manifest the properties of beings. Not the style, but the inner natural language, an abridged translation, or concise language of the truths and laws, the text and the ideas of which are in God, man and nature. The number is the limit and the expression of the properties of beings; their wisdom, thanks to which they do not become mad. Universal is the symbolic book with ten pages where each number expresses a law, either divine or spiritual, good or bad, or elemental. And from the number ten, outcome of the number four, all numbers come, all symbolic and more than symbolic, all sophianic. Because the numbers represent inseparably some basic ideas, man will not detach them from their basis of activity. Instead of falling into the way of proud speculation, our arithmology will also be active because it will be the wisdom of numbers, or arithmosophy.

Of science itself, Saint-Martin announced the impending revolution and he counted discovery, right at the end of the XVIII century, in organized bodies, as an "elective attraction". The expression must lead us a long way: this term from ancient chemistry indeed meant the force which causes a simple body to determine the decomposition of a binary compound. Thus two universal laws unite. First, chemical affinity: nature, the spirit and the Repairer are the different fixed alkalis which are given to us for our reunion with God, for our first crime made us into a heterogeneous substance for the supreme principle; secondly, the universal law of attraction which is in operation everywhere through affinity and analogy: all beings of whatever kind tend towards their centre or to the source which creates them, and it is therefore only after the separation of these principles from their envelope that they can unite themselves with the principle which is equal or even superior to them, because, as long as the slightest vestiges of this mass remain, they always tend towards their particular centre, as if to ask it for life and thus retard its union called reintegration.

A return to man, a return to me, a return to God in relation to man, in relation to me. It was done by a detour of nature and of its proper use. But its use is optional. We include, in effect, by privilege, all the antecedent properties which are to be found between the supreme point of the universal line of things and us; we include them and it is our privilege over all sensitive things and nature itself. It is the key of nature which is given to us with life and that is how we have the power

to include all the degrees of the series and everything sensitive which manifests itself in degrees, whereas sensitive things and matter itself only include part of this great scale.



Nature? Those who lean on it to attack truth, but also to defend it, are unwise and cause mistakes to be made if they have not analyzed man beforehand. This analysis is in any case unavoidable.

## THE TREASURES OF ASIA

Scientific revolution and revelation of Asia: on the second of modern axes of spiritual thought, too traditional by definition to remain itself in succumbing to modernism, Saint-Martin also advanced a little, without more imprudence than on the first.

Martines de Pasqually seems to demand a journey to China, and China occupies an important place in the appeal of Saint-Martin to the sacred and non-biblical writings. It is true that sinology had been started, in the preceding century, by the Jesuits who were there. Enlightenment of a Madman, Pythagoras' theorem Chinese style, Tcheou-pey... Saint-Martin finds in the Empire of the milieu, in its handed down traditions, magnificent knowledge. One thinks of the Soufi allegory: Egypt is the domain of evil, China that of the spiritual. But the Egypt of the illuminist XVIII Century is of perfect ambivalence.

For memory, Saint-Martin ignored neither the Turks nor the Arabs, including the Egyptians. Nor the Hebrews, who are his fathers, this goes without saying. And he quotes the Zend-Avesta attributed to Zoroastre and translated by Anquetil-Duperron.

It is to Anquetil-Duperron and to the society of Calcutta, as well as to several English authors, that Saint-Martin, like everybody, owes having glimpsed the treasures of the re-emerging Asia, understand those of India. The metempsychosis amongst the Bramans and their astrology, according to Bailly, the Bhagavat-Gita of Wilkins went before. But see how, shortly before leaving his body, the Unknown Philosopher marvelled at the Mahabharata and the Upanishads, as well as at the Vedas that he had already glimpsed.

The relations between oriental opinions, particularly Indian ones, and those of the West on the most important points strike him and he wishes his reader to be moved by them. Comparison will show the correspondence of the languages through the alphabets, the inscriptions and the monuments; the bases of the legendary theogony of the Egyptians, the Greeks and the Romans will suddenly appear. Above all, in this way, the writings of the Unknown Philosopher will appear less obscure and less repugnant; in this way the universal tradition of which European

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theosophers, to which he had certain similarities, expounded the dogmas and rites is confirmed by other branches.

Apart from the very general concepts of divinity, of salvation, of religion, on what points did Saint-Martin find the most profound truth amongst the Indians? These points, it seems to me: the analogical equivalence of above and below; transmigration, of which the Martinist interpretation reinvents purgatory; the creative magic of nature which binds all individual beings; the all-powerfulness of the sacrifice under more and more spiritualized species; finally, that successive approach which Mircea Eliade speaks of, to the final revelation of divine identity which Saint-Martin corrects to reintegration, but which consists, with him as in India, in passing from non-being into being (in a certain way), from darkness to light, from death to immortality.

The East is the place where allegorical language has been in greatest use. It is there that the spirit of man has conceived the greatest and most numerous symbols. The reason Saint-Martin gives for that is that this place is also that of the greatest and most numerous spiritual realities, either in natural facts or in spiritual facts. Prophetic poetry was born there, the only really powerful one capable of satisfying all the legitimate needs of the spirit. (Europe has only known epic poetry.) What is surprising about that, for it is the patrimony of prophets and visionaries?

It is in Asia that all the great religions were born, all the famous religions which have had a great influence in the world. Does the latter observation mean that Christianity is not a religion in the common sense, or that it is the perfect religion amongst the other religions which were born in Asia? In any case, Christianity is not a religion like the others, it is not to be put on an equal footing with the others in spite of the points of contact.

The study of the theosophical wealth of Asia will bring useful light and, due to a lack of time, Saint-Martin did not gain all the benefits he promised himself from it and that he promised his readers. But the study of the Indian Scriptures cannot, any more than other books, take man beyond speculative spiritualism.

The Holy Bible itself, notwithstanding its superiority, confirms rather than initiates (is it not a first deficiency of Saint-Martin's Christianity?): there is only the radical development of our personal essence which can lead us to active spiritualism. It is the basis of all the works of the theosopher, the basis of the inner life to which he invites us.

The task of Saint-Martin in this world having been to lead the spirit of man by a natural path to the supernatural things which rightfully belong to him, but of which he has totally lost the idea either by his degradation or by the false instruction of his teachers, let us first of all see the theory, according to Saint-Martin, in his works.



## THE ORIGIN AND THE DESTINY OF MAN



The first depositions of man relate to his divine origin, his original existence and the degradation freely committed. Man is a thought of God: it is the beginning and the end. Thought and desire. Desire, too, because man is not a God-thought, and that is why the desire of God will go with the desire of man.

### THE EMANATION

To grasp the destination, go back to the origin. We come from God and we are going to God. Let us qualify this. Man emanated from the supreme principle. The type of emanation is a mystery for ever. Any material analogy would lead astray. But the divine origin of man gives to his eminent activities a character analogous to the activity of God himself.

God does not undergo any loss, even though he never stops emanating beings, which are signs and expressions of himself. Nothing equals the gentleness nor the magnificence of this eternal generation in which all beings succeed one another in peace and in an imperceptible way.

Amongst these beings, these virtues, these agents, which Saint-Martin borrowed from Martines, with the concept, the taxonomy, the pneumatonymy, amongst these spirits: man. Man, the last emanated, hence his name: "minor"; minor, but superior to all other spirits with respect to his mission and to his power. Of the evil spirits which had attempted to equal God, man has the mission and power to be the jailer and the reeducator, imprisoned as they are in the world of matter created for them, not emanated, by the spirits which remained faithful. Man had power over these, too, since his emanation, which however, compared to the principle, did not give equality, but implied subordination.

Adam, emancipated as a vicar, sinned in his turn similarly to the guilty spirits. What was his sin? Only observe what air the human specie breathes. Is not the contemplation of himself the universal motive of humans? So that was the first origin of the first distraction. We live like fish in the element which formed us. Because of this, the other human souls are sullied, but not guilty.

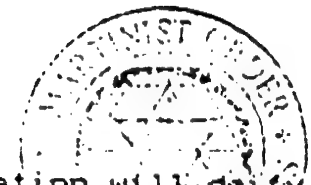
To emanation is attached reminiscence, in a sense near to that of Plato: we do not learn, we remember. But our earthly body obscures the memory of our previous life; in our future extra-terrestrial life we will remember this one. Human souls emanated from God exist before the generation of the body of matter into which they are to be cast.

A single sigh from the human soul, our 'spleen', our 'Heimweh', is enough to prove our horrifying transmigration.

divine origin  
committed



## REINTEGRATION



Emanation had deified our dignity; reintegration will deify our immortality, which our possession of the word, the seed of life, sufficiently guaranteed. But deification, with Saint-Martin, then entirely orthodox, excludes pantheism: it denotes Christ and implies deification. The just will be 'one' with God, they will never be what God is, even if one goes as far as to stammer out that they will be God.

In earthly life, the only earthly life which is given to each person, we have to buy our entrance ticket to the upper regions. It is best not to wait for the last minute and, in any case, the time lost here will be recovered there.

The fall corresponds to an incorporization, an ascent, therefore, to a dematerialization. If man followed the law of his true nature, death, that is the separation of the soul and the body, would take place as if by itself. Saint-Martin evokes the image of the fruit which naturally leaves its husk.

Death should only be seen as a coaching house on our journey. The wise man is convinced that this world is only an expression of the invisible world: how will he not rejoice, in spite of the frights of his sensitivity, at the time he finds the text again?

To be with God, you have to be pure. Rare are those who acquire purity in this world; they will undergo in other circles the rest of their purification. Thus they will await this reintegration, consoled in their afflictions and assured of their final reintegration. For the first man, strictly speaking, Adam, nor any of his posterity will be integrated into the divine circle from which the Eternal emanated them in the supracelestial, then emancipated them in the celestial, before they were cast into the terrestrial, no man, then, will be reintegrated before the great fight in which the demons will be conquered. The waiting place, which serves as a ladder to the supracelestial circles, is the celestial circle of Saturn, philosophically called the rational circle according to Martines.

In hell and in purgatory, several dwellings, but everyone will be punished there for their sins. There are also several eternal or celestial dwellings: everywhere, after the action comes the reaction, balance and compensation.

The just will cooperate in tormenting the perverse being and one of the tasks of man is to help in the purification of the dead, to be baptized for them.

The main thing is to remember that there is only one life outside of and beyond death, and that the number of times which man must undergo to accomplish his work is proportional to the number of degrees below which he has fallen.

## METEMPSYCHOSIS



Metempsychosis, or reincarnation in its modern name, Saint-Martin, no more than Martines or Jacob Boehme, does not defend the system. But he interprets it. It is, he says, a mask of purgatory. For each man, a single earthly life, a single death; between death and reintegration, which reconciliation precedes (because reintegration can only be general), hell or purgatory, the happy wait, next, where very few enter straight away. Metempsychosis depicts the extra-terrestrial stages.

The return of the great chosen ones could have passed for a sort of metempsychosis. Incorrectly, even though this return is a fact of holy history.

Finally, a single case of real metempsychosis or reincarnation: it occurs in the case of diabolical souls and animals' bodies.

Saint-Martin therefore showed which truth the error of metempsychosis disguises and to express this truth the word "transmigration" seems the least inadequate, in any case the least disconcerting.

## APOCATASTASIS

Apocatastasis, in the vocabulary of the patristic and the theology-theosophy of the Christian East, is the final restoration; in short, a truly universal reintegration. Is that reintegration according to Saint-Martin?

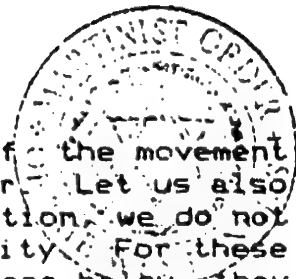
Saint-Martin announces the final day which must finish the circle of things. After the great fight and the shattering dissolution, a state will be instituted which the new heaven and the new earth suggest. Everything there will be homogenous and synaesthesia will reign there. A single voice will be heard for ever which will repeat in multiples of seven times, that is to infinity: "The Eternal".

Two decisive questions: the resurrection of bodies and the repentance of demons.

I admit my perplexity on the resurrection of the flesh where Saint-Martin is concerned. "No hope for the flesh" writes Saint-Martin. How should it be understood? Can one save the subject?

According to Martines, one of the superb reasons for which man has been created is to bring back the perverse being. Apocastasis, with the return of Satan, Saint-Martin seems to tremble before this mystery, but also to hope for it, to expect it. Apocastasis does not seem to him to be proven, it seems to him to be worthy of the divine plan.

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Let us not claim to probe the mystery of the movement engendered by the divine pair of love and of anger. Let us also fear that in infringing this metaphysical prohibition, we do not also demoralize ourselves in an abusive tranquility. For these sufferings to have some purifying effects from here below, they have to appear eternal. Let them appear, writes Saint-Martin...

Moreover, Saint-Martin with Jacob Boehme, as he emphasized it, ended up by understanding that he would never know and that it is not right for him to ever know on this earth. He no longer seeks and he works. Can we do better?

### THE SECRET PATH

#### FULL ACTION

Just like the supreme book, man is the supreme reader. But man has two doors, the heart and the spirit. Now the first door is a great deal more preferable than the other, but is must not be exclusive, mainly when one has to speak to people who hardly only have the door of the spirit open.

Therefore, man is the active sign of the total axiom, that man is a thought of God, and we have to hear this universal witness of the universal truth. We have listened, let us go on to the act.

Man is destined to enjoy the light of the eternal principle and to be at the same time his first agent and the king of the universe. It is at the point of the dual secret: the heart of man is the only passage by which the poisoned snake can raise its head and the only passage by which the faithful soul which unites with each minor, imprisoned with them and his minister of Christian action, may reach the light.

Active spiritualism consists of the inner life; fullness of action is there, can only be there and must be there. And works will be the currency of our enlightenment. For example, it is at the same time a duty and a pleasure to pray for our friends, because we can only do it as much as we are brought to do it by some rays of immortal and inexhaustible charity.

Let us summarize in advance: all beings depend on their own root and on the fermentation of their own root all beings must await their development: Saint-Martin mentions Baltasar Gracian in his 'Homme universel'. He adds: if this root does not perform in us this vegetative act of light, it carries out its own destruction devouring itself. Thus we keep our life or our death. Saint-Martin remembers that it is written: "He who would like to arrange his life will lose it".

There is only one thing necessary, and no truth is more useful to tell humans than this one: Renew yourselves from head to foot. Would one not believe from an echo of the words of Sedir that he is rising up?



Malebranche wanted us to see everything in God. Saint-Martin, whom some confuse at first glance with Malebranche, on the other hand, considers that we really see God in everything, and that in fact we would not see anything in whatever thing it may be if the principle of all the qualities, that is if God were not operating actively in them, either through himself or through his powers. Let us apply this on the level of the inner life: one must make use of the Word, because the Word only seeks to unite itself with us and to fill us with itself. For full action, for active spiritualism or divinism. For a complete renewal.

The copy tends to be like the image which resembles the model. It is true in ceremonial theurgy; it is true in the case of central and divine initiation, which Saint-Martin favours.

Of course, theurgy is not sorcery, nor magic which would be vulgar in its supposed mechanism. Martines de Pasqually, the first, warned that the precision of the ceremony is not enough, that there must also be an exactness and a godliness of life in the person who leads circles of intellectual adoption and that he must have a spiritual preparation made through prayer, retreat and mortification. A ceremony to be able to invoke the Eternal is accompanied by a rule of life. But the danger of external initiations, without prejudice to their efforts towards a spiritualization, is to give ourselves over to the violent spirits of the world and to capacitate, in fact and to our loss, borrowed forms.

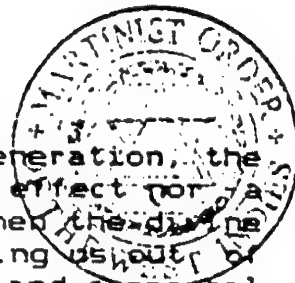
Thus Saint-Martin recommends the secret way, the personal process, the inner life: the one who is removed from the centre has no other resource than to find the centre; the only universal virtue is central. The interior or the centre is the principle of everything. Full action, we said with Saint-Martin: life is still the centre and the heart of God; it prospers by the opening and the development of our being, of our heart and of our reunited centre.

#### THE WILL

The way is to unite our will with the will of God, our will with God. How? Through the firm and constant resolution of those who desire the work, through persevering use of a pure will, less through works and practice of all the virtues, augmented by prayers, so that divine grace may come to help our weakness and bring us to the end of our regeneration. A will for everything, a will against everything: in the exercise of our will, we perfect it and reinforce it, we specialize it and the veil will disappear.

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Let us be careful of the originality of regeneration, the idea and the event: it is not a simple mystical effect nor a simple metaphysical operation which occurs in us when the divine Word regenerates us and calls us by our name to bring us out of our grave. It is a living work, and our spiritual and corporeal being physically experiences the sensation, since this word is life and activity.



But also beware of perceptible manifestations: they are possible and even permitted, they are not desirable. All their virtue comes from the centre, even though it may be indirectly, because the centre does not produce of itself any physical form, but the Word in us activates secondary, tertiary etc. powers. The crown that Saint-Martin saw and the voice which he heard procure a beautiful subject for a lesson on this theme; but the theme is only important because of the inherent dangers and because in dealing with it, one provokes subjects which are fundamental in a different way, the theme at the centre. The rest pertains to the astral, and the difference is not blatant.

The centre, on the other hand, produces inner movements which are delightful, sweet intelligences, joys and consolations.

#### THE REBIRTH

Here is the table of the steps by which, according to Saint-Martin, the new man can climb to the throne of glory: his corporeal being is maintained in activity and in harmony by the elements, the elements are activated by their powers, their powers are directed by the spirits of the regions, the spirits of the regions are stimulated to their work by the sensitive and desiring soul of the new man, his sensitive and desiring soul is activated by the holy spirit. There, the divine soul of the new man receives an exuberant impetus which is the stimulus of fire and of truth; from there it reaches the respect and the love of the son, from where it rises to the godly fear of the father who keeps it whole in wisdom, zeal and vigilant action, until it is reintegrated in undivided unity, where it will only know love which is the basic and universal character of what is divine.

The working of the Word, the imitation of Christ, regeneration now depends on it; but what rebirth would be possible if the Repairer had not completed the supreme work of conquering death? Everything in Saint-Martin revolves around Christ. Christ is at the centre of everything; consequently, in the centre of the doctrine of Saint-Martin, concerned by the only centre, the only inner one; Saint John, Saint Paul, the Apocalypse are, coincidentally or through influence, the sources of Saint-Martin's theosophy. By returning to them, we will better understand Martinism in spirit and in truth, without omitting to discriminate the commonplace, however sublime, uncertain or incomplete it may be and help in form or in content.

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Rebirth is possible as of now, and it is the vegetation of the body and of the spirit which Paul speaks of to the Corinthians. Saint-Martin, taking together martinism and Christian mysticism - nothing there which is against nature, in the very pertinent terms of Boehme, distinguishes the material vegetable earth from the fields of our earth; the vegetative spirituous earth, which is the pure element; the spiritual vegetable earth, which is Sophia, or divine Wisdom; finally the divine vegetable earth: the Holy Spirit and the Holy Ternary.

Gardener's helps, which we will call virtues, sometimes busy themselves. But one single gardener, one great single gardener, says Saint-Martin, is Jesus-Christ, the only light.

Let us sum up: Man has no other right choice than to unite with his principle; to come closer to it in the name of "initiation". Now, the only initiation Saint-Martin preaches and which he sought with all the ardour of his soul, is that by which we can enter into the heart of God and let the heart of God enter into us to make an indissoluble union which makes us into the friend, the brother and the spouse of our divine Repairer. There is no other mystery to reach our divine Repairer. There is no other mystery to attain this holy initiation than to plunge deeper and deeper into the depths of our being and not to let go until we have succeeded in feeling its living and vivifying root, because then all the fruits which we were to bear, according to our specie, are produced naturally in us and outside of us as we see that it happens to our earthly trees, because they belong to their individual root and they do not cease soaking up its sap. Man is the tree, God is the sap.

### THE REPAIRER

#### GOD-MAN

"He explained an even more important truth, in that it is the complement of all truths. He made it understood that all partial favours granted by the Divinity to guilty men and to men in the grip of death would have been useless to them if he had not sent the great Repairer to remove them from the precipice to which their crime had thrown them; that there not being anything between God and man, the individual who came to redeem by the sacrifice of his love had to have in him the nature and the perfect image of this Divinity, without which he would not have offered us the true model on which we were formed originally and we would not have been able to restore our likeness to him. That is the divine sun, the rays of which penetrate all the pages of the holy Books and prophesies; that is the individual who possesses the key of David, that key which opens and nobody

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closes, which closes and nobody opens; it is he at whose name every knee must bend in heaven, on earth and in hell; finally it is he who has given us the precept and the example of all the virtues that we must love and practice by uniting with him if we wish to regenerate ourselves. Works have represented this powerful individual, the only Saviour, the only Repairer, the only Sanctifier, under the name of this active and intelligent Cause which, through its creative, temporal power, produces and governs all of nature and through its divine and sacred power transmits life into gentle, peaceful souls who seek it with confidence and humility."

Saint-Martin refers to his own works in this magnificent hymn to Christ which flows from them.

Martines de Pasqually. He is more Jewish than Christian, this Judeo-Christian (whereas it is the reverse with Saint-Martin), and for him, Christ appeared in different epochs, under different names and in different forms. Typically Judeo-Christian in the historical sense, is his use of the vocabulary of angeology in order to refer to Christ and the Holy Spirit; Saint-Martin turns to this too, just as, in the book 'Des Erreurs et de la Verite', he gives as a pivot of his spiritualism which is speculative and active at the same time, Christ under the name of active and intelligent Cause. Again, Saint-Martin practiced, without joy, the theurgy of Martines de Pasqually, before giving himself over totally to the truly secret path which is inner. But his faith in Christ, from infancy to death, that faith that a gnosis was to crown, did not change. The main thing is in the profession of faith and of preceding gnosis. Let us explain in detail.

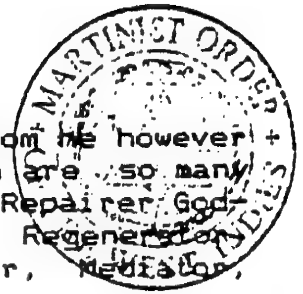
Jesus-Christ is regarded as a prophet, a knowing man, a superior being, a divinity. All those who maintain this are correct, but none totally: Jesus-Christ is all of this and more. He is the universal Agent responsible for the great work of the regeneration of all the powers, who passes on his powers in the very centre of all temporal things. He appeared in the middle of time in a quaternary epoch. He is the universal head of all spiritual initiators of the pure and sacred cult. The previous chosen ones had instituted a cult of justice and stringency; Jesus-Christ instituted a cult of glory, light and mercy.

The Agent necessary to restore humanity had to be greater than man; having more than the virtues of man, he can thus have nothing less than the virtues of God, because there is nothing between God and man. There is nothing, except, at present, a false way of being, and it is in order to remove it and to restore the original unity, for the restoration of man, that Jesus-Christ approached, is approaching us.

A certain demand for formal secret and a certain skill combined with a certain taste for discretion had dictated to Saint-Martin the use of the expression "active and intelligent



Cause". But with the thread of his work, Christ, whom he however rarely names Jesus-Christ, bears many synonyms which are so many titles: Repairer (the word comes from Martines), Repairer God-man, Universal Repairer, Divine Repairer, Universal Regeneration, Liberator, Universal Agent, Universal Key, Saviour, Mediator, Grand Master and our Divine Master. Etc..



He who had come from above and who was the way, the truth and the life, is indeed the sovereign Repairer of the ills and misfortunes which have been afflicting this unhappy posterity of man since his first degradation; it is he who is the only support, the only strength and the only hope of man, this real and physical being "who has two names", as he is at the same time active and intelligent and as his action extends over the four numbers. 8 is his number, 4 is that of man. The science of numbers is not a fossil science.

Man, in his original state, had, for his fights, a spear made of four metals which burned like fire itself. This spear is none other than the great name of God made up of four Hebrew letters. It is the extract of this name which constitutes the essence of man; that is why we are formed in the image and likeness of God, and this quaternary that we bear and which distinguishes us so clearly from all the other beings of nature is the instrument and the mark of that famous cross in which Boehme depicted the eternal divine generation and the natural generation of everything which receives life, be it in this world or in the other.

To go from 4 to 9 is to fall from spirit to matter; or, in the vocabulary of Jacob Boehme, from the second principle, which is love and life, into the first, which is anguish and darkness. A terrible law, which man has undergone, But a fearsome, dreadful law is that of 56; Saint-Martin had received light on it in Lyon around 1774 and, twenty years later, he was to combine it, as usual, with a point of boehmism. 56 prescribes their state to the perverse being - Satan, undoubtedly - and to the damned, whereas the purified and the just will reach 64, which is unity. However, those who expose themselves to the law of 56 can only reach 64 after having undergone it, too, in all its severity. Now, it stems from the knowledge of the projections and progressions of 8; otherwise the holy eight which has performed everything, which is for ever the universal Sanctifier and thanks to whom, his sublimity not having feared passing through the nine, supreme Unity will return to the world again. A diagram in the 'Tableau naturel des rapports qui existent entre Dieu, l'homme et l'univers' demonstrates, in a similar way, the enclosing of the human 4 and how the one is written with it with the fortunate result that we know,

the work of the human-divine eight:

This recourse to Coen symbolism which uses the numbers in the most traditional way in the world (hence the legitimacy of the parallels with Boehme that Saint-Martin draws), could never

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Repairer God  
Regeneration  
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conceal the conformity of the 'christology' of Saint-Martin to orthodox dogma. The rare allusion just now to the composite name of Jesus-Christ has suggested this faith, albeit that of a gnostic, but of a gnostic in the true sense; the initial creed in 1784 summed up the first two books of the unknown Philosophers and was a sign of the framework of all the others.



Saint-Martin believes in the Incarnation and he reflects on it. We were not flesh in the beginning because the Word became flesh to deliver us from flesh and blood. We are now spirit and flesh, because the Word was made flesh to become like us. A trace of dualism embarrasses Saint-Martin before the communication of the idioms (that is the rule of language according to which one can attribute to the person of Jesus-Christ that which belongs either to the nature of God or to human nature). Worse, while accepting that Christ has suffered all the tests, except sin, as says the epistle to the Hebrews, he refuses to accept that he was tempted in his senses and in his matter, because his body, he says, was formed of pure elements. But arianism is condemned and all forms of subordinationism.

Rousseau had the courage, which Saint-Martin acclaims, to defend the divinity of Jesus-Christ. This divinity must be taught, this deity, to be exact, without too much seeking the composition of the God-man, unlike Jean-Baptiste Willermoz. (When the emulator of Saint-Martin deals with the two natures of Jesus-Christ, in the at first strict and then quite free mobility of tripartite man, and he is right). Man-God and divine, the Holy one brought us the Trinity and Swedenborg is mistaken in believing that it is us who gave it to him.

Jesus-Christ was announced by the prophets, who were the agents of God, but Jesus-Christ himself only acts through his apostles. Similarly, all agents other than Christ showed and can still show isolated, temporal, passing virtues; he alone laid the necessary basis of an all active and all intelligent cause.

#### MAN-GOD

Martines de Pasqually only partially knew the truth of the Great Name of God. He knew the tetragramme and that it marks man. If the Great name consisted - the past tense is imperative, we will see why - of four letters: (IHVH), it is because it was spiritual divine and influenced the metaphysically and morally sensitive but not the materially sensitive which has its own agents. When the time of intelligence arrived, then a powerful letter came down and was incorporated into the Great name to complete its price and value. This letter bears 21 in the Hebrew alphabet, it is triple in its form: (shin = sh). It came to join the superior intelligence to the sensitive law which the Hebrews had enjoyed; it spiritualized everything, because, 21 or 3, it fully manifested the septenary double power by uniting doubly to the quaternary. It is again unity which reunites man who was cut off from it.

The holy Scriptures, which are the faithful archives of our titles and of our destinies, tell us of the Repairer (Acts of the Apostles IV, 12): "There is no salvation through any other, for no other name under heaven has been given to man through whom we must be saved." The Great Name is henceforth (IHSHVH =Iehoshuah): Jesus, the Christ, in the spelling of the new alliance.

The prophets sowed; before them, the patriarchs opened up the meaning of life; the Saviour, afterwards and last of all, gave the meaning of life, through his teaching and through his sacrifice. His victories gave life to men, living and dead, because he is the only author of life; because inexhaustible is the universal love and universal the power of him who conquered life for us.

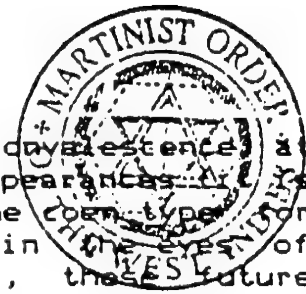
Let us therefore raise ourselves to this universal unity which dominates and vivifies all beings: the depositary Agent of this unity, having within him life and light, can produce in you the strength and peace which are his own, for the most beautiful of his virtues is the desire to share them with us.

The Liberator is God: he can therefore give me back my life; being the root of my being, by uniting me with him, he returns me to my root. By spreading his virtues here below, the divine Repairer has communicated to us the reflections of the gifts and the knowledge of the supreme Agent.

Let us follow his steps and when we arrive in the regions of light, one will say of us: There is the image and likeness of our God, there is the sign and the witness of the eternal principle of beings, there is the living manifestation of the universal axiom. 'Ecce homo', the thought of God.

If we had the fortune of uniting ourselves with the spirit of Jesus-Christ, we would have all the activities and effectivenesses which we could desire, for it is in him that are all the numbers. Martines de Pasqually set down, according to the abbot Pierre Fournie, that each man can equal Christ. Saint-Martin went further: man can go further than Christ. The gospel according to John had already recorded from the very mouth of the Repairer: "He who believes in me will also do the works that I do; and he will even do greater things because I am going to the Father." Saint-Martin clarifies: to go further, to do even greater works, 'of the kind which is specific to each one', and he holds that his own was that of intelligence.

To 'remove oneself from the earth' is to say too little, one must 'become more Christian', and then the whole of life appears, while we effectively incorporate ourselves in the mystical body and while, like the works which are the outcome of our knowledge, the participation in the new Adam puts charity into circulation.



The Repairer brought man to the state of convalescence at the time of his first appearance. His future appearances are not a question of particular appearances, of the Coen type for example, although several of these presented, in the eyes of Saint-Martin, all the signs of the Repairer), these future apparitions will bring perfect health and the complement of the paths of love.

Two domains of action benefitted from the Repairer: the surface of the earth where he was sacrificed; the higher regions to which he rose and where, from within a pure form, he confirmed the choosing of the apostles and sent the Holy-Spirit. Thus it is all the universal history of man, as humankind and as a human person, that the Repairer presents. By the very real dual effect of an anticipation and of a virtual reality, let us admire: the Lord spoke, his voice triumphs and prevails over the powers of crime; all the points of the universe are transformed into living languages. We now relate this supreme moment to its Agent.

At the end of time, Christ will manifest himself under simple unity and it is then that he will appear in his glory, and that the ungodly can no longer stand the sight of him as they stood it when he only appeared in their eyes as temporal numbers and frames.

Christ in the work of regeneration, confides Saint-Martin, is certainly very dear and very precious to me; what will then become of Christ triumphant and reintegrated in his glory? It is this latter Christ, towards whom all the faculties of his being were continually directed; and he always felt that there was only the former which could fill it, whereas only the hard-working Christ should occupy us during our passage.

The new man is the vocation of man. He is only the image of the Repairer and through the Repairer alone we can be instructed on the progress of beings and on their various progressive laws to return towards the light. From the Annunciation to the Resurrection, Saint-Martin analyses the stages of the 'New Man'. Let us remember one.

When Jesus said, before the tomb: "Lazarus, rise up", it is to you, human soul that he was addressing the words even more than to this body which was only the symbol of the true rebirth, and it is again there that we will find a new line of this general picture of which we are the subject and which includes all things. "Lazarus, rise up" was only said to you so that you would repeat in your turn freely to all your sleeping faculties "Lazarus, rise up" and so that this word would circulate continually in all the parts of your being. And the new man, through the ministry of the spirit-man, will become a repairer in his turn.

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## DIVINE WISDOM



### SOPHIA

It would be just as pernicious to be wrong about Sophia or Sophie, as it is unfortunate to forget it: it is the duty of the theosopher, through his tenure, to know it exactly. Is it not defined as a friend of God and of wisdom, that is of God and of his Wisdom?

For Christians as for Jews, Sophie goes back to Hokhma of the Old Testament and of the Hebrew schools of wisdom. A symbol of gnosis, its almost fascinating esoterism will only be exploited by the theosophers that one will accuse of abuse or of improper solicitation of a legacy. (But heresy threatens it, there, all the more).

In the history of oriental theology-theosophy, Wisdom was first of all identified with Christ, then it was compared with the Mother of God, finally it appears in the icons as the angel of fire of the creation. In all three cases, it expresses the outpouring of divine energy and the transparency of the Earth to this energy. Some people, and some western theosophers, have pursued the individualization, indeed the personalization of Wisdom. In all hypotheses, Sophie could never be a divine hypostasis. Nor is she the Virgin Mary, warns Saint-Martin. The Virgin has had her share of Sophie and let us be content when she comes to kneel down beside us in prayer. The Virgin Mary is a receptacle: her heart is the soul of man, her spirit is that of man. She did not give birth to the Word but to Christ, she is therefore incapable of giving birth to the Word in us. (Of course, neither the Virgin Mary nor Divine Wisdom are the spirit of the earth, no matter what some may say; but signs, numbers and forms in nature fall within its province to different degrees.

With Saint-Martin, let us advance in the knowledge of Sophia. When too many ills afflict us, let us ask Christ for the wisdom to dissipate it. But we can also ask Wisdom to put its thought, its will and its action in the place of ours, word for word, in order to renew our being.

Divine Wisdom uses virtues to make the Word heard within us. But (contrary to Pordage) Sophie is not the precursor of the Word: they come together in the soul. It is in divine Wisdom, indeed, that the Word has enveloped itself to be incorporated in the pure element, and from there to come down into the region of mixed, perishable elements, or into the breast of Mary, then to be able, through this death that we direct onto ourselves, to remove with it the purified and regenerated human soul in its divine life. Sophie is the preserver of forms of spirits, as the air is the preserver of all material forms.

Wisdom and God are inseparable in their union, they are distinct in their nature. Sophie is no more the Holy-Spirit than she is the Repairer himself or the Holy Trinity. But this third thing, the Spirit of God, the Spirit of Christ, the Spirit of the Repairer, says Saint-Martin in an explicit reference to chapter VIII of the epistle to the Romans, is God as the Repairer is God, in the unity of the Father.

Christ saved us "not because of the works of justice we may have done, but according to his mercy, through the baptism of regeneration and the renewal of the Holy-Spirit". The thinking of Saint-Martin agrees, without him quoting them, with these words of Paul to Titus (III, 5).

The great work, according to Saint-Martin, is to renew ourselves (Martines also partially succeeded in this, too). 'Consummatum est' cried Christ dying on the cross; there is no other task for man than to enter into this consummation and to remove from him everything which could prevent him from taking all the advantages of it. Similarly, at an incomparably lower level, Christ, in his works of the mount of Olives, which already have something of the nature of the Passion, offered to his father a little earth which he held in his hands to obtain the purification of forms.

Wisdom is the price of sacrifices and not sacrifices the price of Wisdom. And it is these sacrifices which lead us to feel the necessity of a general and particular Repairer, of that lamb without either inner or outer defect, whose favours raise us so strongly above our nature that we can no longer find any language to express them nor ears which can hear us.

It is not at all surprising that, in accordance with all the previous revelations, this one has come to us through a man, since it had man as its subject; but what eminently distinguishes it from all the others is that it was preached, proven and accomplished entirely in a man-God and in a God-man, whereas, amongst the others there is not one which has this universal nature.

#### THE MYSTERY OF THE SACRIFICE

This God-man and this man-God is a Repairer, the Repairer, and he overwhelms us with the mystery of the sacrifice. Christ is the great Sacrificer, through whom the sacred fire is always lit and who has established his abode on the altar of sacrifices, to be always ready to receive the gifts and to bless them.

The universality of sacrifices stems from their source. Alas, they have been changed.

The Indians place some spirits in blood, but ~~did not~~ the Hebrews do the same? Very generally, the pure animal attracts the disordered action that man would have allowed to attach itself to him. But, so that this attraction operates in such a way as not to prolong the consequences and the effects of this disordered action, the blood must be shed and the animal receive a preserving action.

From the natural to the supernatural, from the material to the spiritual; from the universal religion to the perfect religion, where the sacrifice remains central. The usefulness of blood applied to the exterior as pulling out all of the corruption has been recognized. On the other hand, taken from inside, it increases this corruption even more. That explains to us why, since the great sickness of humankind, bloodshed was necessary, how much that of the blood of the Repairer was useful and at the same time why his words were spirit and life when he said to eat of his flesh and drink his blood, this sacrifice, like all sacrifices, bringing about the appropriate transpositions.

By means of these transpositions, it being a question of the Repairer, the shedding of blood progressively gives man his freedom, whereas blood, since the crime, was a barrier and prison to him.

The sacrifice of the Repairer, who was almighty, has made all others superfluous. The victim himself sacrificed himself without it being suicide and the blind sacrificers believing they were sacrificing a guilty person, gave to the world without knowing it the universal electra, says Saint-Martin and this term from ancient chemistry refers to a very precious alloy of gold and of silver, which was to bring about its rebirth. 'The man of desire' has shown that the blood of this victim was spirit and life and that the Jews thus, by asking that it fall back down onto them and their children, could not separate the mercy that was there united with justice; 'Man his True Nature and Ministry' will remind us of these consoling and profound truths, which the spirit of man could not too much render present.

Every law, however, for regeneration must initiate a higher and consecutive law. All the laws preparatory and relative to the blood, the passion of Christ himself therefore have as their aim to bring man to a free and voluntary sacrifice.

Man, by sacrificing himself perpetually, is always humble and trembling before God, because the secret of God is only revealed to those who fear him. Jesus-Christ is the model of all perfections. The Incarnation and the Sacrifice, followed by the Passover and Pentecost, are to be imitated, and they made the imitation possible and fruitful. In particular, the crucifixion of the Repairer was necessary to the human family, but without the individual crucifixion of every man, that of the Repairer does not bear fruit in him. The cross imposes tribulations and



painful efforts, but no, no, the cross is not a suffering; it is the eternal root of the eternal light.

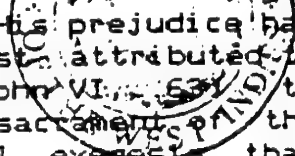
The cross of Ezekiel, this archaic cruciform 'X' prepared for the "receptacle +", that is the cross of Calvary. It is the sympathetic seal of reconciliation granted to contrite hearts, moaning over the iniquities of Jerusalem. Saint-Martin, still attentive to signs, adds that the advantage of the sign of Christians is that one cannot draw it without marking the thing or the individual thus signed with the double power of our divine Repairer. Thus the cross is the regular symbolic representation of all perfection, 4 of God, 4 of man.

The cross, finally, on the mount of the Skull, was to rise up so high to show to all regions the deliverance of the captives and the triumph of the power which was to spread a universal splendour. The Repairer made no books, he who was the way, but he went high up on the cross in order to attract, and to attract everything to him.

The aim of bloody sacrifices is to develop different pure and regular actions which, uniting with man, can help him to get out of his abyss and to raise him up towards the region of order and regularity. (Prohibition or the anathema goes in the opposite direction, but tends towards the same objective.)

That is therefore the transition, to perfect or to restore. Blood is related to regular actions, regular actions are related to superior actions. Thus man or the chosen people could benefit from the sacrificial ceremonies relative to their deliverance and to their progressive advancement towards the end of their true freedom. Such is the principle of sacrifices, but the time has passed of the sacrifice of Abraham, when it was the responsibility of the patriarch to chase the birds - the birds, Saint-Martin emphasizes - which were trying to swoop down on the dead animals.

In the Communion which commemorates the death and the resurrection of the Repairer, it would indeed be essential for the operator to constantly repeat to the congregation these words of the originator: "Flesh and blood serve nothing, my words are spirit and life." For how many spirits has the letter of other words killed! In the operator, as in us, the idea and the word of flesh and of blood must be abolished, that is we must, like the Repairer, rise again to the region of the pure element which was our original body and which encloses within it the eternal Sophie, the two tinctures, the spirit and the word. It is only at this price that the things which happen in the kingdom of God can also happen in us, the religious ceremony becoming in us, in reality, a production, an emanation, a creation, a regeneration or a universal resurrection.



Saint-Martin is wrong about the Church. His prejudice has even led him to falsify the oracle which he just attributed to the originator - no "blood" in the original (John VI, 53) to support a purely spiritual concept of the sacrament of the Eucharist; in truth, the oracle condemns a carnal exegesis, that is unintelligent and therefore false, of the communion just previously prescribed, which would result in a totally material concept, for example, but which is also totally disembodied.

Let us love Saint-Martin, but let us love the truth even more.

#### THE CHURCH EXCLUDED

"The Church of Christ", wrote Martines de Pasqually about the Roman Catholic Church to which he professed to belong. This is not the place to try to penetrate the arcana of Martinesist ecclesiology, and it is deliberate that we use this latter very incongruous term. Let us not put into doubt the sincerity of Martines, let us have no illusions about his capabilities as a Christian theologian. Let us just remember the respect of the institution and that of its title, God knows how he understood it and even if he was a very long time in understanding it.

The observation of Saint-Martin is less reassuring, it is also less superficial: It is the Church which ought to be the priest, but it is the priest who wanted to be the Church. And to conclude: That is the source of all ills.

The historic foundation is not deniable: the Western Christian Church has not ceased to divert, particularly since the Early Middle Ages, and organized itself around the feudal phenomenon which is papacy. It is a pity that Saint-Martin, at the same time as he reflects the priest of the Church of a certain era and of a certain region, eliminates at the same time the priesthood and the visible structure of the community of believers and knowers, with his sacramental ministry.

In a vision which was granted to him, Saint-Martin was celebrating the Mass at an altar; another person, an official priest no doubt, was celebrating at a neighbouring altar. The latter ended up going, followed by his congregation, to the altar of the Unknown Philosopher. The interpretation is obvious: if there is only one cult which is right and good, that is the one which is directed by the active and intelligent Cause - Saint-Martin maintains this from the time of his first book in 1775 - the cult of Jesus-Christ is only spirit and life.

The priests had a mission to teach all things about the word. Now, we have reached papology. What is a priesthood incapable of miracles and ignorant of gnosis? Indeed, to know the mysteries of the kingdom of God, to heal, to perform the eucharist and to absolve, such were the four main functions of

the first priests, that is of the apostles, and their successors failed in following their example: they have kept the two invisible functions and demand a blind faith, whereas the manifestation of the two visible functions commanded the nations, through the repercussions of a sacerdotal function is partially shared. Saint-Martin the reformer...



To the priests, to the Roman Catholics who proclaim the well established Church, Saint-Martin replies: Yes, it is well established, without which there would be no mediation between the supreme love and the crime of the earth. It is established, but it is in order to one day file against those of its ministers who have not been faithful to it, to serve as judgement and sentencing of them. Some ministers, nevertheless, follow the tracks of the true prophets, faithful to their choice.

Now what Church is it a question of? Would it not be an inner Church distinguished from the Church divinely instituted by Jesus-Christ? This distinction could not be accepted, as long as it turns to opposition and substitution. It can only mean and praise the inner aspect, of pure spirituality, inherent in the Church of Christ. The depreciation or even the abandonment of the esoteric, distressing as they may be, do not succeed in disqualifying the successors of the apostles, materially in keeping, nor to deprive the sacraments, which serve as a vehicle for divine energies, of their normally irreplaceable value and, consequently, of their necessity.

The so-called symbol of Nicea-Constantinople, developed by the first two ecumenical councils, always and everywhere received *by the believers, describes the Church as one, holy, universal* (or catholic) and apostolic. The images of the Church in the New Testament: the Kingdom of God, the Temple, Zion, the Spouse of Christ, the Body of Christ. The models of the Church in its own tradition: People of God or New Israel, social reality, institutionally structured with variants ("perfect" society, said Bellarmine, that is which is sufficient unto itself), communion and fidelity, mystery and sacrament which join a unique relation to God and to the world.

The Church is not a voluntary association of believing individuals. Neither an institution nor a community, basically, but life. "The Church is a living organism, the divine-human organism in which reciprocal effects of the divinity and of humanity are constantly achieved." (Nicolas Berdiaev.). It is the new creation in progress, and "no Church without love", recalls saint Jean de Cronstadt.

The Church is invisible, inner, because it perpetuates the divine-human life and because it is the mystical body; because invisible is the grace of the Holy-Spirit; because the dead are invisible. But the Church is also visible, outer. Like every

social unit, it has as its vocation to form itself into an icon of the Holy Trinity, but further, the Holy-Spirit has its structure in the unit.



Through the ministry of the Church and of its institutions, divine powers enter the follower; they also enter the cosmos. The whole world thus becomes a Church and the history of the world becomes the history of the Church and of the Kingdom of God. This divinisation tends to the renewal and the transfiguration of each and everyone, of everything. The mysteries, called sacraments in the West, of which it would be presumptuous to determine the number, dispense grace with these powers, these energies. That is why the spiritual life of the Christian is not only personal and intimate, it is ecclesial, sacramental or liturgical, evangelical or scriptural.

Saint-Martin despises the Grand Inquisitor and his degenerate Church. Alas, Saint-Martin did not know the Church of Dostoevsky, with its religion which is orthodox Christianity and, at the same time, initiatic. Saint-Martin is an unofficial Aliocha.

Saint-Martin is a christian mystic. A mystic because he cultivates with God an intimate and personal, indeed interpersonal relationship; a christian mystic, because Jesus-Christ, Lord and Saviour, is for him the only necessary and sufficient means of this relationship. The deepening of christianity and assimilation to Jesus-Christ make of Saint-Martin a theosopher: knowledge combines with love, for a mysticism sometimes said to be speculative, in the Wisdom which Saint-Martin pays court to as much deep down inside himself (where it is to be found in strength as it is deep down inside every man) as within nature and with God, particularly with the Son.

By omitting the whole Church which he disfigured, Saint-Martin is therefore twice unofficial: as a christian mystic, because the Christian is essentially the member of an ecclesiastic institution and because the sacraments which it distributes irrigate the life of the mystic; as a theosopher, because theosophy in exalting divine Wisdom implies the Church of which Sophie is also the type and that, if the inner Church makes a favourite theme of the theosophers, it reconciles, of necessity, with the institutional Church, as the typology of Wisdom demonstrates.

Everything that Saint-Martin teaches us of the baptism and of communion, everything that he grants to the church is true, good and beautiful, what Christian would not benefit from it! But this benefit and the very entrenchment of the truth, of the goodness and of the beauty of the precepts and words of Saint-Martin stem from a taking into account of the ecclesiastic reality: the rites of baptism and of the eucharist are - usually, let us repeat - basic to the baptism and the eucharist; the visible Church and the institutional priesthood are normally basic to the visible Church and to mystical priesthood.



Nevertheless, the visible church is constant today more than ever - let us recapture for ourselves of Saint-Martin under the revolution - to surpass its historical limitations, without losing its historical either in the past, or in the present, or in the future. Let us have recognition for Saint-Martin when he reminds us to make room for the Spirit, which will never be sufficiently overabundant.

C-H-R.

Under the preceding reservations, which were necessary and which one will remember from now on every time Saint-Martin compares Christianity and Catholicism (misunderstanding the Christian essence of Catholicism and the Catholic essence of Christianity, in short, the Church, on the grounds of the partial deformities and masks of the latter) all in all free from now on to receive esoterism without excluding exoterism, and to be at the same time of the visible Church and of the inner Church, because there can only be a single Christian Church, let us taste the intoxication of the profound lines that "the wisest, the most educated and the most elegant of modern theosophers" (how can one escape the final judgement of Joseph de Maistre?) dedicates to the secret path in Jesus-Christ, with him and through him, to the inner life which is Christ himself. Man is fallen, it is a fact. But, then, everything begins more than it begins again.

"There was only this creative principle, living and vivifying, which could be his true liberator, because the voluntary shedding of his blood to which no blood on earth could be compared, could alone bring about the total transposition of the strange substances which floated in man's blood.

"There was only this divine principle which, after this process, could draw the human soul outside of its abyss and, so to speak, identify itself with it, in order to make it taste the delights of its true nature; he was the only one who, being the depositary of the key of David, could on the one hand close the abyss and on the other open the realm of light and return to man the position which he should always have occupied.

"Thus, it is to know nothing of this Repairer to only consider him in his outer, temporal colours, without going up, by progressions of the mind, to the divine centre to which he belongs. Let us therefore draw from the diversity of characters which he took on, some means of appropriation to our feeble knowledge his spiritual 'homification' which greatly preceded his corporeal 'homification'.

"Being the eternal principle of love, he had to take on the character of the immaterial man who was his son; and in order to carry out such a work, it was sufficient for him to gaze upon himself in the mirror of the eternal Virgin, or of SOPHIE, in which his thought has engraved eternally the example of all beings.

"After having become an 'immaterial man' by the sole act of the contemplation of his thought in the mirror of the eternal Virgin or SOPHIE, it was necessary for him to clothe himself in the pure element, which is that glorious body engulfed in our matter since the sin.

"After having clothed himself in the pure element, he had to become the principle of corporeal life, by uniting himself with the spirit of the great world or of the universe.

"After having become the principle of corporeal life, he had to become a terrestrial element, by uniting himself with the elemental region; and from there he had to become flesh in the bosom of an earthly virgin, enveloping himself in the flesh which came from the prevarication of the first man, because it was from flesh, from the elements and from the spirit of the great world that he came to deliver us." Then Saint-Martin refers to Jacob Boehme.

The indispensable and exclusive necessity of our regeneration and of our reunion and close alliance with the Word of God made man: Saint-Martin never wanted, taught or preached anything else, either verbally or in writing. For only in that way can we obtain the kingdom of life and reach it. Only in that way is it neither mad nor blasphemous to envisage that man, on this path of regeneration, rises, from this life, to levels to which Christ only rose after his death. But the condition is, according to the adage of Tertullian, that the Christian be another Christ.

Saint-Martin had not yet read Jacob Boehme, he was practicing somewhat against his will but with success, ceremonial theurgy, when he already wrote, according to his heart and according to the heart of God: "Although this ineffable individual, the key to nature, the love and joy of the simple, the flame of the sages and even the secret support of the blind, does not cease to support man in all of his steps, as he supports and directs all acts in the universe, yet the Name which would make him the best known, would be sufficient, if I uttered it, so that the greatest number deigns to add faith to its virtues and mistrusts all of my doctrine; thus to define it more clearly, would be to remove the aim that I had of making it be honoured. Therefore I prefer to rely on the perception of my readers. Very much convinced that, in spite of the envelopes with which I covered the truth, intelligent men can understand it, true men can taste it, and even corrupt men cannot prevent themselves from at least feeling it, for all men are C-H-R. "C-H-R: this is the last word of the essential book "Des Erreurs et de la Verite" before the conclusion in the chapter titled "Clef du chiffre universel". Saint-Martin quite quickly ended up not being afraid to write this word out in letters, seeing the change of circumstances and the progress of the observer.

All men are Christs, they must and can be so, Christ came. The new man is the course of another



He is a universal medicine in keeping with the ~~great~~ of things: the divine pain we must experience to merit the position of 'brother of Christ'. Nevertheless the ambition remains too short or too implicit: how to become the adopted son of God without becoming another Christ. Since the aim is to become God (if not what God is), the course of another Christ is essential.

The union of the model with the copy supplies the key to ceremonial theurgy, with its sacred names, its signs, its characters of spirits; it is also the key to levitical sacrifices; finally it is the key to our central and divine initiation, through which, by presenting to God, as pure as we are able, the soul he has given us and which is his image, we must attract the model to ourselves and in that way form the most sublime union which ever was able to do any theurgical operation or mysterious ceremony of which all other initiations are filled. An echo, this time unconscious, of the Oriental Church: the image has remained, the likeness (Saint-Martin called it image) is to be recovered. Saint-Martin approves of the metaphor of the mirror - our soul, what shall I say, our whole self - so pure that the image and the object merge.

From one theurgy the other, and the quality differs. Theurgy uses elementary nature; our true theurgism, says Saint-Martin, needs no other flame than our desire, no other light than that of our purity. He adds that that does not preclude very profound knowledge.

"The person who wishes to understand the words of Christ must seek to model his whole life on his", advises 'L'imitation de Jesus-Christ.' Saint-Martin: On earth, we only need the virtue of strength. Science does not save us from anything. With the spirit of strength, we have everything, because we only have it by being linked to Him who has everything and because, from then on we have something to face all events and all circumstances, that is that, through this virtue of strength which is nothing other than living, active faith, we not only have something to protect ourselves from all personal and individual wrongs, but we can prevent all the wrongs of our fellow men, to the point that we will never be in the situation of having nothing to reproach them with, or of needing indulgence with respect to them. What did Jesus-Christ insist on the most, concludes Saint-Martin? On faith and humility.

Faith and knowledge, science and charity: in the game of our God, whoever loses wins.



## DESIRE OF GOD



### PISCES

Only think of death, it is your only plenary hope; think always of life, of full action: it demands to be undertaken as of now.

Death is ambiguous, so is life. Saint-Martin experienced in his psychism, in the temporal circumstances of his earthly existence, the tragedy of impending engulfment; he experienced, in the spiritual, the drama of the seed which dies to germinate and this drama alone spared him from the fatal end of individual tragedy. Cain in town, Abel in the fields: the crocodile swallows; the soul marries Sophie; it unites itself with Jesus-Christ. (But there is nothing in common between the marriage with Sophie and the begetting of the Word with which to assimilate ourselves, in the theosophy of Saint-Martin, and on the other hand we do not know the phantasmagoria in which a pseudo-archetype of the Mother would act positively).

The family of Saint-Martin, which more than once evaded natural marriage (except to project onto a fashionable virago and one who had reading, the fantasy of the initiating woman), was spiritual and he did not conceive of the Church otherwise. Always the internal and the invisible, without any other, without more. Is it a family, is it a Church, is it a company of initiation, this society of independents or of solitary people, unknown by men, founded by Jesus-Christ himself, the symbolic jeweller, the husband of Mrs. Faith, which made to Sedir in 'le Crocodile' the speech of an Unknown, with the final words "Rise up"? Not only does this association bear no resemblance to any other known society, but also everyone has it within himself and Saint-Martin is the grand cousin of his cosmopolitan Mother, who lives everywhere under different names and functions. The Society of Independents or of Solitary people (one could also say of Unknown people and even better, of the Unknown one) extends, indeed, to all parts of the earth; it is the only real image of divine society.

"Do not let yourself be called Master, for only one is your master and you are all brothers". Saint-Martin illustrates throughout his work the maxim mentioned by Matthew in his gospel. Unique is the authority of Jesus-Christ founded on his own person.

The Old Testament narrates the facts and the story of the prophets. The difference from their emulators in the New Testament is that the latter teach nothing new, but the secret hidden wisdom of God...

But why must Saint-Martin evade the sacramental context? The most serious heterodox to begin with the disciples of Valentine, conserved, centuries, the ecclesial institution with its hierarchy and its main sacraments.



Let us be careful about false prophets and false wonders. The bait of marvels diverted Cagliostro, this tall, dry man whom Saint-Martin describes ironically, but the latter, I fear, allowed himself in his turn to be deceived by appearances. The principle does not for all that lose its validity. To Martines de Pasqually himself Saint-Martin directs two reproaches: he wanted to concentrate spirit in contexts and in schools, he loved show. Now, the more man shows himself, the more God distances himself.

Our spirit which Saint-Martin curiously refers to as animical, let us say our spirit, is of such a high order that it is superior to that of the angels, but our animal spirit is united with it. In its way, the animal spirit needs our care as much as our animical spirit. Or the risk would be to confuse. There are visionaries so-called or reputed to be so, who are only possessed people, for example by Python; the numbing of the senses has opened them to all the regions which present themselves and it is not to the renaissance of our true senses that they owe their illusory knowledge. The ideas of marvelous and secret causes which fill the heads of so many people are a strange thing with no relation to true knowledge.

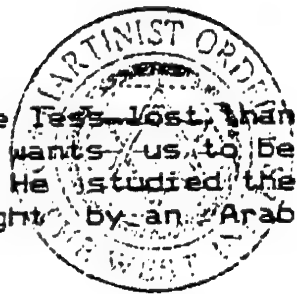
Saint-Martin's psychological terminology, in the widest sense, has somewhat floated around his constant thought. Let us sketch a canvas. The animical spirit, the spirit, is our true soul. But soul means everything which has life; hence the need to distinguish between the reasonable or true soul, the sensitive soul and the vegetative soul. The heart is the sensitive faculty of the reasonable soul and almost the essence of the sensitive soul, the seat of the vices, virtues and passions. Passion comes under the sensitive soul, but it is not alien to the reasonable soul which is linked to the sensitive soul. Affection, on the other hand, depends above all on the reasonable soul and reason is the property of the reasonable soul. Understanding is a faculty of reason, but let us not take it for inner sense or moral sense, which is superior to it. Intelligence, in relation to moral sense, goes beyond and genius goes still further. However, it is not enough that the truth is an intelligence in us, however high it be; it is even not enough that it becomes a feeling in us; it must become in us a universal power and resistance.

Nowadays, spiritual science has been lost, say Martines de Pasqually and Saint-Martin in unison, destroyed at times by materialism and at times by 'fideism' (1), to the point that

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1) Doctrine according to which absolute truth is founded on revelation, on faith; doctrine acknowledging truths of faith, as opposed to rationalism.

savage nations which do not have our sciences are ~~less lost than~~ we are. Saint-Martin is interested in Asia and ~~wants us to be~~ interested in it too, as well as in nature. He ~~studied the~~ natural sciences and Eleazar-Martines was taught by an Arab scholar in spite of his undeniable judaism.



Three religions par excellence, these three completed monotheisms; but of Judaism and of Islam, the true esoterism is Christianity. Now, Saint-Martin, a pioneer of eurasianism, does not stop before China, indeed Japan with its ecclesiastic emperor. As for India, which retains it in itself, will one forget that it has not ceased being influenced by platoism and neo-platoism, such that Alexandria sheltered some buddhist communities, of which it remains to explain that the doctrine has certain similarities to that of Pythagoras? Conversely, and through neo-platoism which it influenced in return, India stimulated the hellenic patristic as far as Saint Gregoire Palamas. Of other than Abrahamic religions, the hidden name is also derived from the Nazareen Messiah.

Astronomy, an eminent natural science, discovers for us, with its instruments, wonders which attract our admiration. What do we do with this admiration? And when the powerful sources which animate all the celestial bodies as well as the space in which they float, seem to call us to bring closer to them, as much as it is in us, these even more powerful sources from which they are separated, what do we do? Instead of using our zeal to restore their old alliance, we crown their sadness by saying that they would be wrong to sigh after another state: we say to them, after having convinced ourselves of it, that there is no God. To the blasphemy, we add sacrilege by mutilating man of his ministry in nature.

Beware of the imaginative! The opinion of Saint-Martin will dissipate the contemporary 'imaginal' and 'imaginary'. The imaginative has two parts, a rational and judicial part and a sensitive part which can spill into the sensory and the conventional. An auxiliary of the poets, the imaginative is not the inner man (whose culture demands the aspiring true poets). The most surprising knowledge, however, is the inexhaustible love of the central source. The way is again shown.

Some friends of God, including Martines de Pasqually and Boehme according to Saint-Martin, and, I believe, as the Unknown Philosopher himself believed deep down (but also, I believe, as Cagliostro did not believe), in super-angelic and universal powers, recall for us and again give to us concern for our soul. These chosen ones, says Saint-Martin, exist in order to manifest, by their wisdom and the grace of God who sends them, the divine virtues. (The modern notion of 'great initiates' would be applicable, provided that those with a true mission and false prophets are not included under this heading, and of course that Christ, Jesus-Christ, is without parallel and beyond compare).

The chosen ones prepare for the new era, to be constantly renewed, constantly prepared for, for each and every man and for humanity; without prejudice to history being divided into epochs, each threshold of which is crucial and which align themselves in a spiral until a final time limit.



The theosophy of Saint-Martin is our subject which encompasses the highest subjects, for the higher understanding of all subjects: the great matter of "the reintegration of created beings (understand, in the case in point, emanated beings as well as possibly detached ones) in their original divine spiritual properties, virtues and powers).

Saint-Martin wrote and spoke according to his mission; sometimes he shared the anguish of men of desire, he shared their wishes for the happiness of the human family; let us add: and of the world. Dare I also add: and of God? He protested that he had only principles to offer, but also dreamed that his readers sensed a little the depth of his principles and the aim to which he invited the human specie (and that would be easy for them, he noted with some sadness, towards the end of his earthly existence, because for a long time I have been deafening their ears with it and dazzling their eyes), they would pass easily over the defects of the form, through which, he again considered, his writings often erred. (This latter judgement does not lack humility but it does lack equity.)

The widow's mite which Saint-Martin offers us, and for which we will give thanks to God, is of genuine worth. "Fight against me..." asked Saint-Martin of God in being assimilated to Jacob. Now, Israel means as much, if not more "God fights" than "fighting against God"; as much if not more, "God is strong". The Eternal was strong against Saint-Martin, and Saint-Martin blessed him in obedience. It is not compulsory that a chosen one be a saint or a hero; Saint-Martin was neither one nor the other, but he was a chosen one. The power of God strikes us and can enlighten us through him.

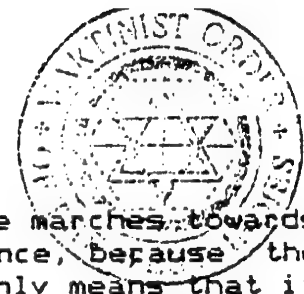
The end of the Church and of traditional doctors, whose lack of knowledge and mistakes serve as the reflection of the pride of the philosopher who sees their inability: we now know how to modulate the oracle of Saint-Martin and how in our turn not to burn the wheat with the chaff, it is of the Church that I am speaking.

Saint-Martin announces the new era. How opportune at the time of the 1789 revolution and the following years! The mould of time will be broken before time itself is broken and the break will begin with France. What breaks, the partial nature of which will not obliterate the nature of breaks nor the preparatory nature which is as typical as truly preparatory!

Balzac, who was a Martinist in his way and in the style of his time, not ritually, but in spirit and in truth, in 'Ursule Mirouet', wanted Dr Despleins to have as a benefactor, exemplary, it seems to me, friends of God, a bearer of water...

"Always dream of life" says Saint-Martin again.

## AQUARIUS



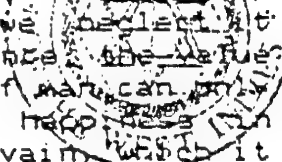
From stormy desires to desired storms. Time marches towards its old age, the age of the spirit must advance, because the wonders performed by the supreme power are the only means that it has to use today to make itself recognized and respected by mortals. May storms rise with Sedir; may they rise through desire!

The eschatological truth is at the same time personal and collective, temporal and eternal, temporary and permanent. The heavens and earth constantly renew themselves until the new heaven and the new earth come into being. There is no doubt, however, that the period of Saint-Martin and our own are privileged.

The era of the personal aquarius, at the approaching time of the collective era of Aquarius: "Who is this man carrying a pitcher of water? It is the precursor of the holy alliance which can only be contracted after the perfect purification. What is this high chamber where the passover must be celebrated? It is the thought of man who is endowed with the privilege to show himself amongst the nations as the most sublime region of the immortal temple in which the Holy-Spirit intended to dwell. What is this master who sends to ask where the place is where he will eat the passover with his disciples? It is the spirit of the new man himself, who comes to visit the human soul to give him back his life and light, but which, knowing that this human soul is a free being, only wants to live with it with its own consent, in spite of all the property and riches he comes to favour it with."

Between bigotedness and impiety, it was difficult to accept Saint-Martin, and almost nobody, to his regret, understood him. Even the XIX century remembered of him, as well as of his emulators who were authentic or apocryphal in illuminism, only an awareness as well as the rationalism of philosophers. But apart from history, there is the permanent or eternity. Saint-Martin dared to define the sublime: the sublime is God and everything which puts us into contact with God. The words of the Unknown to Sedir is a call for the sublime and the theosophy of Saint-Martin is sublime. Let us grant his wish to pass over the defects of his books to retain their substance and let us leave them there. Praise of admiration, defense of religion, exaltation of prayer.

The final aim of the mystery of nature is to raise us by the discovery of the law of physical things to knowledge of the higher laws and powers by which they are governed. The final aim of the mystery of divine and spiritual things, which is linked with the mystery of our being, is to move us and to stimulate in us the feeling of admiration, tenderness of love and of recognition. The mystery of divine spiritual things must therefore be able to penetrate right into our fundamental being itself, without which this dual mystery which links us with divine things and which links divine things with us, would miss all their effect. Intelligence above all there, and admiration above all here. Admiration prevails.



We have an abundant treasure in our hand and we neglect it too often. It is a simple truth, common in appearance, the value of which has not been considered enough: the soul of man can only live on admiration. Admiration is the source of happiness, of knowledge and in love. Admiration, unless it is vain, it cannot be because of the laws of nature, always postulates a superior object to admire above us. The source of objects of admiration is none other than God himself. Man is the only being susceptible to admiration amongst all beings of nature; the reason for this must be sought in its analogy with the universal source of admiration. And the eternal source finds analogy in man, enough so that we can and ought to become cooperators with God, in the development of his wonders and the expansion of his admiration. If admiration is lacking today, God is innocent of it. Let us therefore praise and exercise admiration which petitions against atheism.

Religion consists in passing on objects of admiration, it is the salutary balm to soothe the infirmities of the human soul. Why must it be that, through the ignorance and ill will of those who everywhere took possession of it, religion was transformed into a corrosive poison or a soporific mortifier? The purpose of the word "religion" was only to draw from our eyes tears of joy and felicity, instead of the rains of blood and bitterness with which it has flooded the globe. Let us defend religion.

Prayer is the principle religion. Indeed, it links our heart to our spirit. It consists of a vegetation, that is of a laborious, progressive and continual development of all the powers and of all the divine spiritual and natural, temporal, glorious properties of man, which were all turned upside down and swallowed up by sin. In the final analysis, God himself will pray in us, a perfect prayer, and ourselves a praying machine.

It is in our souls that one must read and write, read and write without respite. Man is everywhere, in everything, called upon to administer, not to lay down the law. May he learn the laws, obey them and enlarge and make firm their kingdom! May everything be 'deocratic' in man, and around him, because he must play the role of universal improver!

Man is not only the farmer of God, as ancient Mesopotamia and the Hebrews knew. The physical universe shared in the fall and in the redemption; it will share in the final glory. Man is the priest of the Eternal in the universe. Saint-Martin did not taste any sweeter natural delights than country walks and music...

The ministry of spirit man embraces nature, or the universe, man, who must be man, and God, the Word. How will man administer the word right down to nature? Through prayer and action. How will he administer his Word to his fellow-men? Through prayer and action. Now, these are illustrated in poetry. Man is the

supreme book, and the book of nature begins or furnishes his instruction. But if the Holy Scripture converges, a wound, which is all in all salutary, threatens to dissolve the writings of man's hand. Yet Saint-Martin is instilled by the old idea, for example cabalistic, that language is an operator endowed with an ontological value. Written down or oral, would it not be able, in contrast to all books, which are all useless in the end, to lead to what Mallarme decided the world would lead to: a Book, the Book?

At least Saint-Martin situated poetry at the top, when, faithful to itself, has something of the nature of the sublime. Nothing, observes Saint-Martin, to do with the custom of writing in verse; nothing in common, as we saw earlier, with the exclusive use of the imaginative, which does not know the living reality. Prophetic poetry is the only kind worthy of this name and the true object of poetry is the pictures of supreme facts, which, by the analogy of their principle with the substance which activates them, can develop in us the divine fire which is contained and concentrated in them, and put our thought in the position to make the ray reflect on the least of the objects which surround us.

Poetry in return illustrates the word. But in any spiritual meeting, the man-spirit will manifest these qualities: intelligence, deference, generosity, seriousness, sobriety, constant progress, vigilance. Every word is the fruit of a thought, every thought is the fruit of an alliance. Through our alliance, we will have thoughts and consequently divine words. But let us take care: prayer and action (poetry is a form of them) take precedence, because they proceed from the Word and are divine words to perfection.

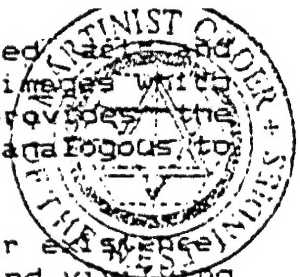
Saint-Martin fought against Garat, professor of human understanding in teachers' training colleges and spokesman for ideology, against sensualism, against materialism, but with originality. He insists on the existence, generally misunderstood even by spiritualists, of a specific moral sense.

This moral sense, restored to its true elements, will convince man, through his own experience and without a miracle, that the word was necessary for the institution of the word (and as a consequence, that matter does not think at all), because it is an irrevocable law that each thing does its own revelation. Man, this supreme book, is even more than the early tradition of God; he is the original text of all divine thoughts. The revelation will be analogous to the thing.

But to reveal is to serve as a mirror, it is to exercise magism, it is a superior form of imagination. (At least in the true order, for there are some accidental imitations of these universal factors: broken or dirty mirrors, magism reduced to imaginative or mad somnambulism of the abode; evil being inevitable outside the line or in reverse on the line). And the



will controls and serves the desire which is expressed and is realized in the revelation, magically, through images which are icons. The psychography of the 'Crocodile' provides the tools for iconography; the revelation of man will be analogous to man, provided that it moves from a right to a fact.



An obligation and a right to work to extend our existence, our knowledge and our happiness, by bringing back and vivifying the original relations we have with the God-source, and which are as if they were buried and concentrated in us through causes that we could also know and which it would be impossible for us to deny, that, in any case, is the purpose of our ministry, and man is a ministry in any case. His desire attests to it and defines the ministry.

This divine desire which makes itself felt in the human soul, has indeed the aim of establishing a balance between it and God, because a desire comes from a separation of analogous substances which need to be united; now, this balance is not a dead and inert effect, but an active development of the divine properties which constitute the soul of man, inasmuch as it is a divine universal extract. Hence the role of man as the man-God of the earth, as well as of himself, of his fellow men and of all spirits. A man of desire and a spiritual ministry, man is the demiurge of universal reintegration. That is set out...

"It is no longer a question of whether you are convinced of the spiritual nature of your being; of your essential connections with your principle; of your degradation through a voluntary original separation/break; from this ardent love of your generating source which engaged it, at the time of your fall and which still engages it every day to come and sort you out from amongst the most disgusting refuse; (a wonder that the man of the stream, who does not turn round, could not understand, although he senses it, as the child who has a fall feels the hand which picks him up, but cannot see it without turning round;) finally, of the vastness of the testimonies of all kinds which are set down in favour of these fundamental truths and proven by themselves; it is no longer a question of stopping at all these points, as I said, without which I had warned you not to go further, and without which, consequently, you would probably not have come as far as this.

"But it is a question of seeing whether you have purged your being of all the secondary refuse which we have all been amassing since the fall or at least if you sense the ardour to deliver yourself from it at whatever price, and to revive in yourself this life which was extinguished by the original crime, without which you can neither be the servant of God nor the consoler of the universe.

"Even try to perhaps feel that the only science there would be to study would be to become without sin; for if man had reached that point, it would be possible for him to naturally manifest all the sciences and all knowledge."

Such is the desire of God corresponding to the desire of man, and if God is the desire of man, man is completely the desire of God.

## WHAT IS "MARTINISM"?



Robert Amadou has founded the International Center for Martinist Research and Studies, — in French: Centre Internationale de Recherches et d'Etudes Martinistes (C.I.R.E.M.) to gather and make information available on "Martinism" in particular and the "Western Initiatic Tradition" in general.

According to Amadou, the word "Martinism" is defined in many different ways and it is necessary to arrive at accepted definitions so as to avoid confusion.

1. The word "Martinism" first refers to the theosophical system composed by Louis-Claude de Saint-Martin which is published in his works. A Martinist is one who receives this system in order to study and practice it. Louis-Sebastian Mercier in his Tableau de Paris attests that Saint-Martin himself uses this term in this context at least once in 1798. Naturally, the meaning of "Martinism" will be enlarged in the direction marked by the present definition and could designate certain uncertain quasi-religious mystical practices, sweet and sensitive, that the temperament of Saint-Martin sometimes manifests, and which is also found in some of his works. It is from his pre-romantic side that romanticism sprang, although at the price of the counter sense. It is this type of Martinism that went to Sainte-Beuve.

2. "Martinism" also designates the doctrine of Martines de Pasqually and the "Martinists" then become, by corollary, Elus Cohens. The juxtaposition of this sense to the preceding one, is explained notably by the partial homonymic sounds of "Saint-Martin" and "Martines" and by the personal, doctrinal and social links, whether real or imaginary, of these two Illumined men. In this second sense, "Martinezism" and "Martinezist" forbid the equivocal.

3. "Martinism" also designates the *Ordre des Chevaliers Bienfaisants de la Cite Saint* (Order of Knights Beneficent of the Holy City) and, more generally, the Rectified Scottish Rite ... and "Martinist" designates the members of these organizations, because Willermoz had placed them in the Martinist movement and many, especially those around and because of Willermoz ... were Elus Cohens.

Also, in this new direction, the meaning of the word "Martinism" has taken on a broader meaning. Willermoz, The Martinist, meaning the Elus Cohen and emulator of Saint-Martin, and voice of the Martinezist sect, brought this movement to the Masonic Convention at Wilhelmsbad and had it formally recognized as the Martinist Reform — that which is inspired by Martinezism, in the Rite of Strict Templar Observance. Thus, it came that all the French Illuminati, as well as all the Mystical Masons of France, were qualified as "Martinists".

4. "Martinism" also refers to the MARTINIST ORDER instituted by Papus or to the Martinist Orders deriving from this original one. A "Martinist" then, can also be someone who is a member of a Martinist Order. The particular meaning of the word "Martinist" in this case now depends on the definition that the particular "Martinist Order" adapts for its own, and since they all claim to go back to Saint-Martin and revendicate, although very obscurely, a Cohen Filiation. (Papus never really separated the teachings of Martines and Saint-Martin).

From the above definitions, we see the traditional, philosophical and literary space occupied by the definition of "Martinism". Because of this, the need is felt for the creation of a research structure devoted only to it. C.I.R.E.M. has thus been constituted around the following orientations:

To study the Works of Louis-Claude de Saint-Martin and Martines de Pasqually more generally than that which is directly or indirectly attached to what falls under the general term "Martinism".

To make available to researchers and students, the existing mass of documents and information on this subject.

To support, whether methodological or logistical, those who are trying to work with Martinism.

To publish articles, studies and other types of works.

To constitute a "Saint-Martin Library".

To sponsor conventions, colloquia and symposia...

Let us also make it very clear here and now that C.I.R.E.M. is not a Martinist Order and that it is solely a center for research of an historical and universatarian type. C.I.R.E.M. is keeping a close relationship of a cultural and scientific nature, with those who head the recognized Martinist Orders throughout the world, as well as other traditional, cultural and academic structures.

C.I.R.E.M. has three types of members:

THE FOUNDERS. These are the specialists and historians who make up the permanent Research Council. It is this Council which defines the priorities in matters of research and publication. The members of the Administrative Council of C.I.R.E.M. are chosen from among themselves. They collaborate in putting together the magazine L'esprit des Choses (The Spirit of Things).

THE RESEARCHERS. Persons who wish to pursue a research project under the direction of one of the specialists of the Center may submit his/her research proposal. After examining the proposal, the permanent Council bestows upon that person the quality of researcher.

THE READERS. They simply benefit from what the Center publishes. They receive the magazine and participate in the cultural activities.

Robert Amadou

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